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SHAIKH MUJAHID-
UD-DEEN SADI
Scroll of Wisdom.
1908.

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The Wisdom of the East Series

EDITED BY

L. CRANMER BYNG

Dr. S. A. KAPADIA

SADI'S SCROLL OF WISDOM

WISDOM OF THE EAST
SADI'S
SCROLL OF WISDOM
PERSIAN AND ENGLISH TEXT

WITH INTRODUCTION BY
SIR ARTHUR N WOLLASTON, KCIE.



LONDON
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C O N T E N T S

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EDITORIAL NOTE

THE object of the editors of this series is a very definite one. They desire above all things that in their humble way these books shall be the ambassadors of good will and understanding between East and West, the old world of Thought, and the new of Action. In this endeavour and in their own sphere, they are but followers of the highest example in the land. They are confident that a deeper knowledge of the great ideals and lofty philosophy of Oriental thought may help to a revival of that true spirit of Charity which neither despises nor fears the nations of another creed and colour. Finally in thanking press and public for the very cordial reception given to the

'Wisdom of the East' series they wish to state that no pains have been spared to secure the best specialists for the treatment of the various subjects at hand.

L. CRANMER BYNG
S. A. KAPADIA.

NORTHBROOK SOCIETY
183 PICCADILLY W

INTRODUCTION

SHAIKH MUSLIH-UD-DIN SADI, the celebrated Persian poet, was born at Shiraz between the years 1175 and 1193 of the Christian era. His father, whose name was Abdullah, is generally supposed to have held some minor post about the Court of the Atabak ruler of Fars, by name Sa'd bin Zangi (A.D. 1195—1226), from whom was derived the poetical *nom de plume* of Sadi.

He commenced his studies in his native city, whence after a while he removed to the Muhammadan College of Baghdad, where it chanced that a rich native gentleman, being informed of the young student's

want of means, befriended the lad, who was fortunate enough to obtain assistance, also, from a Professor in the College. In due course Sadi gained a fellowship. He thereupon abandoned himself to a contemplative life and the study of divinity, while his pious and devotional aspirations found vent in a pilgrimage to Mecca—an act of holy zeal which he repeated no less than fourteen times, chiefly on foot. Of a religious disposition, Sadi in due course obtained a reputation for holiness, which culminated in the title of "Shaikh" (a man of dignity and position), by which he became generally known. For many years his life was devoted largely to travel, this, indeed, may be gathered from his own words "I have wandered to various regions of the world, and everywhere have I mixed freely with the inhabitants. I have gathered something in each corner

I have gleaned an ear from every harvest"'

On another occasion we learn from his own narrative that he was so enraged at the pagan rites practised at the renowned temple of Somnath, in Gujarat, that he incontinently threw the priest headlong into a well.

An anecdote related by himself reveals the next important event in his career "Weary of the society of my friends at Damascus, I fled to the barren wastes of Jerusalem and associated with brutes, until I was made captive by the Franks,² and forced to dig clay, along with Jews,

¹ Well indeed may he have penned these words, inasmuch as he traversed Asia Minor, Barbary, Abyssinia, Egypt, Syria, Palestine, Armenia, Arabia, the various provinces of Iran, and portions of India. Even in these days of extended travel Sadi's wanderings would not be without repute.

² That is, the Crusaders

in the fortifications of Tripoli One of the nobles of Aleppo my ancient friend happened to pass that way and recollect ed me. He said, 'What a state is this to be in ! how farest thou ? ' I answered, ' Seeing that I could place confidence in God alone I retired to the mountains and wilds to avoid the society of man. But judge what must be my situation now that I am confined in a stall in company with wretches who deserve not the name of men To be chained by the feet with friends is better than to be free to walk in a garden with strangers ' He took compassion on my forlorn condition, ransomed me from the Franks for ten dinars and took me with him to Aleppo My friend had a daughter to whom he married me, and presented me with one hundred dinars¹

¹ In the coinage of the present day 100 dinars are worth about one penny of English money

as her dower. After some time my wife unveiled her disposition, which was ill-tempered, quarrelsome, obstinate, and abusive; so that the happiness of my life vanished. It has been well said, 'A bad woman in the house of a virtuous man is his hell—even in this world.' Take care how you connect yourself with a bad woman. Save us, O Lord, from this fiery trial!"

Sadi was an adept at repartee—two instances will suffice. Once his wife reproached him with the following taunt: "Art not thou the creature whom my father ransomed from captivity amongst the Franks for ten dinars?" "Yes," was the rejoinder, "he redeemed me for ten dinars, and enslaved me to you for a hundred!"

On another occasion, when a poet at Tabriz, taking offence at the intrusion of

his rival Sadi, asked the latter, somewhat abruptly, "Whence come you ?" "From the delightful soil of Shiraz," was the rejoinder. "Indeed," was the sarcastic retort of the questioner, "the Shirazis in Tabriz are more numerous than dogs" "The very reverse of our city," so spake the quick witted poet of Shiraz, "where Tabrizis are of less account than dogs" The contest of satire was not, however, at an end, and after a pause the man of Tabriz renewed the attack by drawing attention to the baldness of his rival's head. Turning up a vessel that chanced to be in his hand, "How comes it," said he, "that the heads of the Shirazis are bald like the bottom of this bowl?" "By the same rule," was the prompt and bitter rejoinder, "that the heads of the Tabrizis are as empty as the hollow of the bowl."

Nothing daunted by the misfortunes attendant on his first marriage, Sadı during his travels in Arabia wedded a second spouse, with whom it may perhaps be surmised he lived on affectionate terms—judging, at least, from the anguish of soul with which he recorded the death of his youthful child, the offspring of this union.

It is, however, open to doubt whether Sadı experienced a very large measure of domestic happiness, inasmuch as in one of his poems he gives the advice, “Choose a fresh wife every spring—on New Year’s Day, for the almanack of last year is good for nothing”

His liberality in entertaining guests was so great and lavish, that on one occasion a rival poet, whom he had regaled with most princely hospitality, despairing of returning in any adequate manner the profuse generosity of his former host,

set before the man of letters, now a guest, the plainest and simplest of dishes. The explanation of this proceeding was couched in somewhat remarkable language—“I should have found great difficulty in giving you even one day’s dinner in the sumptuous style that reigned at your hospitable board during the three days which I had the happiness of passing with you. But in this, my economical mode of entertainment, I could indulge myself for years in the pleasure of your society, without feeling the expense.”

In the latter part of his life Sadi retired to a cell near Shiraz, where he passed his time in pious devotions, and in receiving visits from the noblest of the land.

“It was the custom of his illustrious visitants,” writes Sir Gore Ouseley, “to take with them meats and all kinds of viands, of which, when Sadi and his

company had partaken, the Shaikh always put what remained in a basket suspended from his window, that the poor wood-cutters of Shiraz, who daily passed his cell, might occasionally satisfy their hunger. It is said, and firmly believed in Persia, that one day a man dressed as a wood-cutter approached the basket, with the intent of plundering, but ere his hand reached its contents it dried up and withered. Concluding that it was a miracle worked by the Shaikh, the offender cried out to him for assistance. The holy man, in a reproving tone, said, 'If thou art a wood-cutter, where are thy blistered hands, thy wounds from thorns, and thy labour-worn frame ? Or if a robber, where is thy climbing-rope, thy arms, and thy hardened boldness that should have restrained thee from thus moaning and crying ?' He however took compassion on the hapless culprit, offered

up a prayer for the restoration of his arm, and even bestowed upon him, with a proper admonition, a portion of the viands which he had in vain attempted to carry off by stealth ”

When the Atabaks were replaced by the Mughal dynasty of Persia (A.D 1256), it chanced that the military commander of Shiraz compelled the greengrocers and market people of the city to purchase at the hands of their rulers, for a large amount, some dates which had but a nominal value. The matter was brought to the notice of Shaikh Sadi, who thereupon addressed a letter in verse to the Mughal governor, pointing out that the poet's brother was so poor that ‘he has no trousers on his legs, and yet he has been compelled to buy dates at an exorbitant price. A worse misfortune than this,’ it was added, “there is not.” The appeal was successful, and

not only were dates given free of charge to the Shaikh's impoverished brother, but "a paltry sum" was placed at his disposal as a gift from the governor on "learning that the man was poor"

When the second of the Mughal monarchs of Persia ascended the throne (A D 1265) he chanced one day, in company with some of his ministers, to meet Sadi, and was astonished to find that the poet received at the hands of these ministers more consideration than was extended to himself, albeit a royal personage Enquiring the cause of a circumstance so strange, his Majesty was asked in return whether he had not heard of the great Shaikh whose poetry was famous throughout the world The result was that the Shaikh was summoned to the royal presence and requested to "give some counsel" "Thou canst bear nothing with thee from this world to the next,"

was the rejoinder, "save a recompense or a punishment, and the choice now rests with thee" The monarch felt the reproach, so the Shaikh on leaving whispered in the royal ear the following verses

"A monarch is the shadow of God,
 The shadow should be a close companion
 of its substance
 The vulgar soul is incapable of good,
 If the sword be not king
 All the right that appears in the world
 Is evidence of the monarch's rectitude
 A kingdom derives no advantage from
 him
 Whose every thought is an error"

During the same reign one of the ministers submitted to Sadi five questions, to which a reply was invited. (1) Is a demon or a man the better? (2) How should I act if my enemy will not be reconciled to me?

(3) Is one who performs the pilgrimage to Mecca better than one who has neglected that duty ? (4) Is a descendant of Ali¹ better than other people ? (5) Would the poet be pleased to accept a present of a turban and 500 dinars as subsistence money for his birds ? The messenger, the bearer of the letter, thought that he might with advantage be considered as one of the "birds," and accordingly put into his own pocket 150 dinars, leaving a balance of no more than 350 dinars The reply of Sadi, which betokened that he had detected the theft, ran thus :

"Thou hast sent me an honoured present
and money

May thy wealth increase, and thine ene-
mies be trodden under foot !

For each dinar may a year of life be thine,

¹ The son-in-law of the Prophet, and the first caliph according to the tenets of the Persians.

So that thou mayest continue to live
three hundred and fifty years."

On receipt of this poetic effusion the minister gave an order on the treasury for no less than 10,000 dinars, but the treasurer had in the meantime passed away, a circumstance which the poet brought to the notice of his patron. When the latter learnt what had occurred, he increased the donation to no less than 50,000 dinars, with a suggestion that some portion of the money should be devoted to the erection of a house at Shiraz for the accommodation of travellers. Four of the questions propounded appear to have remained unanswered.

Shaikh Sadi died at a very advanced age in Shiraz, A.D. 1291. His tomb, originally held in much esteem and decked with extracts from his own poems, has more

or less fallen into decay, though enough it is believed remains to mark the resting-place of one of Persia's most gifted poets and men of letters

"Sadi," such is the description of him by a native annalist, "was short, and not very handsome His head was extremely long, truly indicative of a grave and saintly aspect His dress was eminently simple, consisting of a turban, a long blue gown worn over his undercoat, and a stick in his hand. The character of this venerable bard was highly noble and becoming a great person. He was extremely courteous and affable to his friends, and generous towards his enemies. In wit he surpassed every author of his age, and his humour was so successful that he could make the most silent and melancholy face laugh in his company. He was a boy among the circle of experienced youths, a sage among a society of

divines In a word, he was an accomplished scholar, an excellent master of pure Persian eloquence, an unsullied instructor of divinity, and a consummate painter of life and manners ”

The works by which Shaikh Sadi—"the nightingale of a thousand songs"—is best known are

(a) The *Bustan*, an exquisite poem embodying moral precepts and rules of life,

(b) The *Gulistan*, possibly the most widely read book in Persian literature Well indeed did Eastwick, when publishing a translation of this charming volume, write, "The school boy lisps out his first lessons in it, the man of learning quotes it, and a vast number of the expressions have become proverbial When we consider, indeed, the time in which it was written—the first half of the

thirteenth century—a time when gross darkness brooded over Europe, at least—darkness which might have been, but, alas ! was not felt—the justness of many of its sentiments, and the glorious views of the Divine attributes contained in it, are truly remarkable ”

(c) The *Pand Namah*, or *Scroll of Wisdom*,¹ a small volume of poetry embodying precepts which would do no discredit to the philosophy of this, the twentieth century of the Christian era. Concise and elegant, the work is most popular throughout the length and breadth of the Persian-speaking East. This may indeed well be the case, inasmuch as, in addition to beauty of diction, it is written in a metre which flows in easy cadence, and fixes the words

¹ It may, however, be explained that the earlier MSS do not contain this work, which was first ascribed to Sadi about A.D. 1438. .

of the poem on the mind. Hence the lines are committed to memory to an extent that is probably not surpassed by any work in the Persian language. Byron's lines known as the "Lover's Last Adieu" may be quoted as an example of rhythm identical with that of Sadi's *Scroll of Wisdom*. The two may with advantage be quoted side by side.

"The roses of love glad the garden of life"

"Karima ba bakhsha ya bar hal
i ma."

It only remains to add that no translation of *The Scroll of Wisdom* has been published in this country during the last hundred years (Gladwin's text—in itself somewhat imperfect—was issued with an appended translation in 1801), though in Bombay some twenty years ago an

Indian scholar rendered it into English. Both works are out of print, and for all practical purposes it may be said that a translation is not procurable by the British public. Perhaps, therefore, no apology is needed for the present work.

ARTHUR N. WOLLASTON.

GLEN HILL, WALMER,
May 6, 1906.

THE PAND NĀMAH

OR

SCROLL OF WISDOM

BY SHAIKH MUSLIH-UD DÍN
SA'DÍ SHIRAZÍ

پندت نامہ

شیخ مصطفی الدین

سعدی شیرازی

*In the Name of God 'the Merciful and
Compassionate !*

O merciful Being ! take pity on our con-
dition

For we are captives in the snare of lust !

We have no protector save Thee !

Thou art the all-sufficient Forgiver of sins
to us sinners !

Keep us from the path of error

Forgive us our trespasses and show us
righteousness.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

کریما بخششانے بر حال مَا کہہ تم اسی سر کمند ہوا

نداریم غیر از تو فریاد رس توئی عاصیاں با خطاب خشنیں

محمد ارم از را ہ خطرا خطا در گذار و صوایم نا

IN PRAISE OF MUHAMMAD

*The Peace of God be upon him and his
Posterity!*

So long as the tongue is fixed in the mouth,
May the praise of Muhammad be a source
of delight.

The beloved of God the most exalted of
Prophets

Whose pillow is the glorious firmament,
The earth-conquering horseman with his
chestnut Burāq¹

Which passed beyond the palace of the
cerulean portico !

ADDRESS TO THE SOUL

Forty years of thy precious existence have
expired

Yet thy life hath not passed beyond child
hood.

¹ The steed on which Muhammad visited Heaven.

دشنا سعیہ برلن اللہ علیہ وسلم

زبان تا بود در دهان جانگیر شناء محبوب دولپنیز

جینب خدا اشرف انبیا که عرش مجیدش بود میتوکا

سوار جهانگیر کیران براق که گذشت از قصیری واق

خطاب نفس

چهل سال عمر غریزت گذشت مراج تو از حال طفلی گذشت

Thou hast spent all in lust and licence,
 Not a moment hast thou acted according to
 righteousness
 Rely not upon unstable life
 Be not confident that thou art safe from
 the sport of fortune.

IN PRAISE OF GENEROSITY

O soul ! whoever spreadeth the table of
 benevolence
 Is famous in the world of liberality
 Generosity will make thee renowned
 throughout the universe
 Generosity will secure thee happiness
 Beside generosity there is nothing in the
 world
 Nor is aught more current in any market !
 Generosity will be the source of delight
 Generosity will be the harvest of life. ~

همه با هوا و هوس ساختی دعے با مصالح پرداختی
 مکن تکیه برگشته بپدار مباش این از ریازی و فکار

درستح کرم

دلا هر که بنسا دخوان کرم بشدنادار جهان کرم
 کرم نامدار جهانت کند کرم کامگاری امانت کند
 در لئے کرم در جهان کارنیست وزین گرم تری پیچ بازار نیست
 کرم مایه شادمانی بود کرم حاصل زندگانی بود

Freshen the heart of the world by generosity ,

Fill the globe with the renown of thy generosity

For ever be steadfast in generosity ,

Since the Creator of the soul is beneficent.

DESCRIPTION OF BENEVOLENCE

The man of good parts maketh choice of benevolence

For mankind becometh prosperous from benevolence

Be conqueror of the world through kindness and benevolence

Be a chief in the kingdom of kindness and generosity

Benevolence is the attribute of men of piety

Benevolence is the duty of the prosperous

Benevolence is the touchstone of the alloy of sin

Benevolence is the medicine for all ills. ~

دل عالمے از کرم تازہ دار جهان بخشنده شیر آوازہ دار

ہمہ وقت شود کرم مستيقظ کہ ہست آفرینیدہ جان کیم

در صفت سخا وہ ۔

سخاوت کند بکجنت اختیار کہ مرد از سخاوت شود بختیار

بلطف و سخاوت جهانگیر باش در آقیم طف و سخا میر باش

سخاوت بود کار صاحب لان سخاوت بود پیشیه نمی قیل ان

سخاوت مس عجیب اکیمیات سخاوت ہمہ درد ہزار دوست

Be not, if you can void of benevolence,
 That you may snatch the ball of excellence
 owing to benevolence.

IN CONDEMNATION OF PARSIMONY

Were the spheres to fall to the share of the
 miser

Were fortune the slave of the miser,
 Were the wealth of Qārūn¹ in his hand
 Were a quarter of the universe subservient
 to him—

The miser is not worthy that thou shouldest
 mention his name.

And were fortune to become his servant,
 Pay no regard to the property of the miser—
 Speak not of the miser's property and
 possessions

Were the miser a devotee both on land and
 sea

He would be—so it is ordered—unknown
 in Paradise.

¹ A man proverbial for his wealth and avarice.

مشتوتا تو ان از سخاوت بری که گوئے بھی از سخاوت بری

در مذمتِ بخیل

اگر چیخ گرد دبکام بخیل و راقبال باشد غلام بخیل
 و گرد کفتش گنج قارون پو و گرتا عش ربع مسکون پو
 نیز زد بخیل آنکه نامش بری و گر روز گارش کند چاکری
 کمن التفات بمال بخیل بمنام مال و منال بخیل
 بخیل اربود زاده بجروبر بهشتی نباشد بکم خبر

Though the miser be rich in possessions
He would suffer distress as if he were a
poor man.

Benevolent persons enjoy the fruit of their
wealth

The niggardly suffer grief from their gold
and silver

DESCRIPTION OF HUMILITY

O soul ! if thou makest choice of humility,
The people of the world will be thy
friends.

Humility will augment thy station
Just as the moon gets light from the sun.
Humility is the source of intimacy,
For exalted will be the dignity of friend-
ship

Humility exalteth a man,
Humility is a decoration to men of position
Every one who is human is humble ,
Nought becometh a man save magnanimity

بنجیل ارچه باشد تو انگزمال بخواری چو فلسخ دگو شمال
سنجیان زاموال بر می خونند بنجیلان عجم نسیم وزرمی خونند

در صفتِ تواضع

دل‌اگر تواضع کنی اختیار شود خلق دنیا ترا دوستدا
تواضع زیادت کند جاه را که از محه زیر پو بود ما را
تواضع بود مایه دوستی که عالی بود پایه دوستی
تواضع کند مرد را سرفراز تواضع بود سرو ران را طاز
تواضع کند هر که هست آدمی نزیبد زمزدم بجز مردمی

The man of wisdom maketh choice of
 humility

The bough laden with fruit rests upon the
 earth

Humility will increase thy reputation

It will get thee a place in the glorious
 Paradise.

Humility is the key of the gate of Heaven

It is an ornament to position and dignity

Whoever is born to command

It is more than delightful to find in him
 humility

Whoever is accustomed to humility

Will enjoy rank and power

Humility will make thee beloved in the
 world—

Thou wilt become dear in men's hearts as
 their own soul

Do not withhold humility from mankind,
For thus thou mayest withdraw thy neck

(from perplexity) as it were a sword
 (from the scabbard)

تواضع کند هشتمندگی‌کنن
 نهد شاخ پرمیوه سبر زمین
 تواضع بود حرمت افراد تو
 کند در بهشت بین جان تو
 تواضع کلید در چنست است
 سرافرازی فیجاه لازمیت است
 کسے آله گردی کشی در سرمهز
 تواضع ازو یا فقط خوشست است
 کسے آله عادت تواضع بود
 زجاہ و جلالش تمتشع بود
 تواضع عزیزت کند در جهان
 گرامی شوی پیش لاماقو جان
 تواضع مدار از خلاائق در ربع
 که گردان ان برکشی به چون تنغ

Humility on the part of the exalted is commendable.

If a beggar be humble it is his nature

IN CONDEMNATION OF PRIDE

Beware O son! that thou dost not become proud

Lest fortune thereby slip from thine hands.
Pride on the part of a wise man is not comely

Sad is such demeanour in the case of a prudent person.

Pride is the habit of the ignorant

Pride doth not proceed from men of intelligence.

Pride caused the fall of 'Azâzîl,¹

And led to his being ensnared in the prison of the accursed.

Whoever is by nature arrogant

His head is filled with pride beyond imagination

¹ Satan.

تواضع زگدن فراز تکیه است گذاشت تو اوضاع کند خوی است

در مذمت تکبیر

تکبیر مکن زینهارا بے پسر که وزن ز دستش در آلمی سر بر

تکبیر زد انا بود ناپسند غریب ییدان یعنی از هشتمند

تکبیر بود عادت جاہلان تکبیر نیاید ز صاحب لان

تکبیر - مازیل راخوار کرد بنزدان لعنت گرفتار کرد

کسے آکه خصلت تکبیر بود سرش پُغور از قصور بود

Pride is the source of adversity

Pride is the nature of the evil-disposed.

Since thou knowest about pride why dost
thou pursue it?

Thou doest wrong, again thou doest wrong

ON THE EXCELLENCE OF LEARNING

Sons of Adam from learning will find per-
fection—

Not from dignity, and rank, and wealth
and property

Like a taper one must melt in pursuit of
learning

Since without learning one cannot know
God.

A man of wisdom is a student of learning
For the market of wisdom is always
brisk.

Whoever is fortunate as regards Eternity
Maketh choice of the pursuit of know-
ledge.

تیکر بود ما یه مُدبری تیکر بود اصل بَدگوهری
 چودانی تیکر چِرمه کینی خطایمکنی و خطایمکنی

در فضیلتِ علم

بنی آدم از علم باید کمال نه از حشمت و جاه و مال مثال
 چو شمع از پی علم باید گذاخت که بے علم نتوان خداراشناخت
 خردمند باشد طلبگار علم که گرم است پویته بازار علم
 کسے اکه شد راز لخبت بیار طلب کردن علم کرد اختیار

This pursuit of knowledge is a duty on thy part,

Even if it be necessary to traverse the earth

Go seize fast hold of the skirt of knowledge
For learning will convey thee to ever lasting abodes.

Seek nought but knowledge if thou art wise

For it is neglectful to remain without wisdom

From learning there will come to thee perfection as regards religion and the world,
For thine affairs will be settled by knowledge.

AS REGARDS AVOIDING THE SOCIETY OF THE IGNORANT

O soul ! if thou art wise and intelligent,
Make not choice of the society of the ignorant.

طلب کردن علم شد ریوفرض گرداجست از پیش قطع ارض

برداشتن علم گیر استوار که علمت ساند بدار القرار

میاموز جز علم گر عافتی که بے علم بودن بود عافی

تراعلم در دین و دنیا تمام که کار توازن علم گیرد نظام

در انتفاع از صحبت جاہلان

دلا گر خردمندی هوشیار مکر صحبت جاہلان اختیله

Dart from the ignorant as it were an arrow,

Mix not with them as it were sugar and milk

If thou hast a dragon for a friend in the cave,

It is better than to have an ignorant associate.

If the enemy of thy soul be intelligent
It is better than an ignorant friend.

No one in the world is so despicable as the ignorant

For nothing is more worthless than ignorance.

From the ignorant proceed nought but bad deeds

And no one hath heard therefrom but base words

The end of the ignorant will be the abode
of the lost

For the ignorant seldom end life well.

ز جاہل گر زندہ چون تیر باش نیا میختی پون شکر شیر باش

تر اژدها گردید یار عنار ازان ب که جاہل بود غمگسار

اگر خصم جان تو عاقل بود به ازدواست داشت که جاہل بود

چو جاہل کسے درجه اخلاقی نداشت که نادان تراز جاہلی کا نداست

ز جاہل نیا پیدا فعال ب و وزو نشنود کس حذا قوال ب

سر انعام جاہل حب نہم بود که جاہل نکو عاقبت کم بود

It is best that the ignorant should be abased,

For it is fitting that the ignorant should find disgrace

It is well to shun the ignorant

For from them will arise disgrace in this world and the next

DESCRIPTION OF JUSTICE

Since God hath given thee all things to thy desire,

Why dost thou not eventually bring forth the fruits of justice ?

Since justice is the adornment of royalty

Why dost thou not fix thine heart upon justice ?

Thy kingdom will be established

If justice cometh to thine aid

Since Nushirwan¹ made choice of justice

His name is now held in remembrance for his goodness

¹ A King of Persia surnamed "the Just," who reigned from A.D. 531 to A.D. 579.

سرچاہلان بزرگ داره که جاہل بخواری گز قتاره
 زجاہل خدر کردن اوی بود کزو نگ دنیا وعه می بود

در صفتِ عدل

چو ایز دتراین هم سه کام داد پھرا بر نیاری سرانجام داد
 چو عدل سست پیر اخی سفری پھر اعدل ادل شاری قوی
 ترا مملکت پائداری کند آگرمعدلت دستیاری کند
 چو نوشیروان عدل کی داختنا کون نام نیک سنت اپیادگار

Peace befalleth the kingdom from the
effects of justice

Since from justice the kingdom attaineth
its wishes

Make the world populous through justice
Fill the hearts of mankind with delight
through justice.

There is no better architect in the world
than justice

Since nought is more excellent than
righteousness

What will be the end thereof to thee ?

Even this that thou wilt have the name of
a righteous monarch

Dost thou wish a token of good fortune ?
Close the door of oppression against man-
kind

Withhold not thy favour from thy sub-
jects

Gratify the desires of those who seek
justice.

ز تاثیر عدل است کام مک که از عدال حاصل شود کام مک
 جهان ای انصاف آباد دار دل ای انصاف اشاد دار
 جهان ایه از عدل معانیست که بالاتر از عدالت کافیست
 ترازین آخوندی حاصل بود که نامت شاهزاده عادل بود
 اگر خواهی از شکنجه نشان در ظلم بندی بر ایل جهان
 رعایت در لغ از رعیت مدعا مراد دل داد خواهان بر آر

IN CONDEMNATION OF OPPRESSION

The world witnesseth desolation owing to
failure of justice

As it were a beautiful garden from the
autumn gale

Do not give way to oppression in any case

Lest the sun of monarchy suffer decline.

He who raiseth the fire of oppression in
the world

Occasioneth a sigh on the part of the people
of the land.

If a tyrant raiseth a sigh from the soul

The anguish createth a flame over land and
water

Do not oppress poor helpless people

Without further thought as to the narrow
ness of the grave.

Be not disposed towards the market place
of oppression

Be not neglectful of the smoke of men's
hearts

در مذمتِ ظلم

خرابی زبیدا دینید جهان چوبستانِ خرم زبا ذخان
 مده خصتِ ظلم در هیچ حال که خوشید ملکت نیابد وال
 کسے کاششِ ظلم زد در جهان برآوردا زا اهل عالم فغان
 شتمکش گر آہے برآرد زدل زندسوز او شعله در آب گل
 مکن برضیعفانِ بیچاره زور بینیدیش آخر زتنگی گور
 باز امظلام مائل مبایش زود دل خلق غافل مهایش

O man of haste! be not an oppressor of humanity

For of a sudden the wrath of God will overtake thee.

Do not oppress the poor humble people

For without doubt the tyrant passeth to perdition

DESCRIPTION OF CONTENTMENT

O soul! if thou acquirest contentment

Thou wilt exercise sway in the kingdom of repose.

If thou art pinched with the trials of poverty

Then in the estimation of the wise, wealth is nought.

The poor man is not disgraced by poverty,

For poverty was the Prophet's glory

مکن مردم آزاری است زدے که ناگہ رسید بر تو قهر خدا
ستم برضیعی فان مسیکین مکن که ظالم بد و رخ رو دبے سخن

در صفتِ قناعت

دلاگر قناعت پرست آوری در اقلیمِ راحت کنی سروری
اگر تنگستی نسختی منال که پیش خردمند تیج پست ها
نارض خردمند از فقر عار که باشد بی راز فقر را فتحار

Gold and silver are the glory of the rich,
 But the poor have inward repose
 Be not distressed if thou art not wealthy
 Since a sovereign cannot extract taxes from
 the desolate.

In all circumstances contentment is prefer-
 able.

Whoever is born under a lucky star is
 happy

Enlighten thy soul with the radiance of
 contentment,

If thou desirest any token of good fortune

IN CONDEMNATION OF AVARICE

Beware ! thou that art snared in the net
 of avarice

Lest thou be mad and intoxicated with
 the cup of greed.

Waste not thy life in the acquisition of
 wealth

Since an earthen pot is not of the same
 value as a pearl.

غنى راز و سيم آرائش است ولیکن فقیر اند آسائش است
 غنى گر زباشتی مکن ضطراب که سلطان نخواهد خراج از خبر
 قناعت به حال ولی تبرت قناعت کند هر که نیک از تبرت
 زنور قناعت بر افزو جان اگر خواهی از شکنجه خوش نشان

در مذمت حرص

ایا مبتلا گشته در دام حرص شد هست و لاعقل از جا هم حرص
 مکن عمر ضائع تجییل مال که هم نزیخ گوی هر زباشت شُفقال

Whosoever hath fallen into the snare of
greed

Giveth the harvest of his life to the
winds

I grant that all the wealth of Qārin¹ is
thine—

That all the riches of the habitable globe
are with thee—

But in the end thou wilt be enveloped in
the earth

Like the helpless with distress of heart.

Why dost thou vex thyself with the
anguish of gold?

Why dost thou bear the burden of distress
as if thou wert an ass?

Why dost thou undergo anguish on account
of wealth?

For it will of a sudden be swept away

¹ A man proverbial for his wealth and avarice.

ہر آنکس کہ در بندِ حر صاف فنا
دہ خرمیں زندگانی بیاد

گرفتم کہ اموالِ قارون ترت
ہم نہ غمیشی بمع مَسکون ترت

خواہی شد آخر گز قتای خاک
چو بچارگان بادل در دن اک

چرا میگدازی نسودے زرد
چرا میکشی بار محنت چو خر

چرا میکشی محنت از بهر ماں
که خواهد شد ناگہان مل پاں

Hast thou thus given thine heart to the
picture of money ?

For with the taste thereof thou wilt become
a penitent boon companion

Thou art become such a lover of the face of
gold

That thine affairs are distressed and thy
head upset

Thou art become as it were a prey to its
pursuit

That thou thinkest not of the day of judg-
ment.

Let not the heart of that base wretch
rejoice

Who on account of the world scattereth
faith to the winds

DESCRIPTION OF OBEDIENCE AND WORSHIP

When fortune is a person's slave

His heart is perpetually disposed towards
obedience.

چنان داده دل نقشِ رم که هستی ز دو قش ندیم ندم

چنان عاشق روئے زگشته که شوریده احوال سرگشته

چنان گشته صید بپرسکار که یادت نیاید ز روشنار

مبادر دل آن فرمایشاد که از بهر دنیا و هر دین بساد

در صفت طاعت عبادت

کسے اکہ اقبال باشد غلام بو میل خاطر طاعتِ مام

It is not fit to turn aside one's head from servitude

Since fortune is obtainable from obedience.

Happiness is procured from obedience,
The heart becometh illuminated from the
light of obedience.

If thou girdest thy loins with submission

Thou wilt open the door of everlasting
happiness

The wise man doth not turn his head from
obedience

Since no excellence is more lofty than
obedience.

Keep thine ablutions freshened with the
waters of obedience

So that to-morrow thou mayest be free as
from fire

Establish thy prayers with sincerity

So that thou mayest attain everlasting
prosperity

لشایید سرازبندگی تا فتن کذولت طاعت قوانین فیلان

سعادت ز طاعت میسر شود دل از نور طاعت منور شود

اگر بندی از ز بهر طاعت میان کشایید در دولت جاودان

ز طاعت نه پیچ خردمندر که بالا طاعت نباشد نہ ز

آپ عبادت و صنوتازه دا که فرد از آتش شونی کرستگا

نماز از سرِ صدق برپے دار که حاصل کنی دولت پاپدار

Enlightenment of soul springeth from
obedience,

Just as the earth deriveth light from the
sun.

Worship the Creator

Sit down in the portals of obedience

If thou makest choice to worship the
Creator

Thou wilt be a chieftain in the kingdom of
fortune.

Raise thy head and keep not abstinence in
thy pocket

For Paradise is the abode of the ab-
stinent

Lighten the lamp of thy soul with
piety

That thou mayest become happy like the
prosperous

Whoever is clad with the garment of re-
ligion

Hath no fear for the trials of the day of
judgment.

زطاعت بود رشنا کی جان که روشن رخوشید باشد جان

پرستنده آفریننده باش در اوان طاعن شنیده باش

اگر حق پرستی کنی اختیار در آقایم دولت شوی شهریار

سر از جمیعت پرها میرگاری برآر که جنت بود جای پرها میرگار

ز تقوی چرا غرداں بر فروز که چون نکن بنخان شوی نیک و ز

کسے اک از شرع باشد شعار نترسوز آسید روز شمار

IN CONDEMNATION OF SATAN

O soul ! whoever is overpowered by Satan
 Is night and day in the snare of sin
 Whoever hath Satan for his ruler
 How can he return to the way of God ?
 O soul ! beware that thou dost not give
 way to sin

That the Creator may have mercy on
 thee.

A wise man avoideth wrong
 As sugar melteth in water
 A man of good disposition doth not commit
 sin,

Lest he becometh as the light of the sun
 concealed by the clouds

Do not give way to thy lusts
 Lest thou be suddenly snatched to perdition.
 If thine heart doth not turn aside from
 sin

Amongst the lowest of the low will be thine
 abode.

در مدت شیطان

دلاه که مخلوم شیطان بود شب روز در بند عصیان بود
 کسر اکه شیطان بیشتر بود کجا بازگرد برآمد
 دلا غرم عصیان مکن نینهار که رحمت کند بر تو پروردگار
 ز عصیان کند و شمند اختران که از آب باشد شکر آگل از
 کند نیک بخت از گنه اجتناب که پنهان شود نورمه از حباب
 مکن نفس اماره را پیروی که ناگه گرفتار دوزخ شوی
 اگر بزتا بد ز عصیان دلت بود سفل اساقفین بجزلت

Do not destroy the house of life
 With the torrent of bad and improper
 actions
 If thou keepest away from sin and ini-
 quity,
 Thou wilt not be far from the garden of
 Paradise.

IN EXPLANATION OF THE WINE OF AFFEC-
 TION AND LOVE

O cupbearer ! bring wine as it were a gar-
 ment of fire,
 For a man with a soul desires this (religious)
 intoxication.

The ruby wine in the golden goblet
 Is soul inspiring as it were a beautiful
 pearl.

Welcome is the fire of desire to those in-
 spired with love !
 Welcome are the delightful pains of the
 lords of love !

مکن خانه زندگانی خراب بہ سیلا پ فعل بہ دنا صواب
 اگر در باشی فشق و نجور نباشی زگلزار فردوس دو

در پیان شرابِ محبت عشق
 بدہ ساقیا آپ آتش لایش کہ مستی کند ہل عال التماں
 م العل در ساغر زنگار بود روح پرور چو عل بگار
خوشا آتش شوقِ بابِ عشق خوشال ذت در اصحاب عشق

Bring this wine as it were the water of
immortality¹

For from its fragrance the soul findeth
deliverance from grief !

Happy that soul which desires a Friend² !

Happy that person who is ensnared in the
bonds of affection for Him !

Happy that soul which is enamoured of
the face of the Friend !

Happy that soul whose abode is the Nook
of the Friend !

A Friend as it were wine like soul refreshing
Pearl !

Wine—the purest—like a beautiful face !

Happy men of soul who adore wine !

Happy the flavour of wine to men of
spirit !

¹ These stanzas must be construed in a figurative
and religious sense.

² That is "God."

ہیار آن شراب چو آپ حیات کے مایبڑ پویش دل زغم نجات

خوش آندل کہ اڑمنادو خوش آندل کسکے دربند سودا او

خوش آندل کم شمشیر لست کو دوت خوش آندل کم شیدا برو دوت

شراب چو علی ان بخش یار خوش آندل کم شمشیر لست کو دوت

خوش آندل کم شمشیر لست کو دوت خوش آندل کم شمشیر لست کو دوت

AS TO THE NATURE OF FIDELITY

O soul I be firm footed as regards fidelity
 For money hath no currency without its
 stamp

If thou turnest not the rein from the path
 of fidelity

Thou wilt be a friend in the hearts of thine
 enemies

Turn not thy soul s face from the abode of
 fidelity

That thou be not ashamed before the face
 of thy friends

Place not thy foot outside the street of
 fidelity

Since tyranny is not fitting in the case of
 friends

It is wrong to separate thyself from beloved
 ones

It is contrary to fidelity to sever thyself
 from thy comrades

Want of fidelity is the attribute of women.
 Do not learn the unseemly conduct of that sex

در صفت وفا

دلادر و فاباش ثابت قدم که بے سکر ایج نباشد درم
 زراه و فاگر نیچپی غنان شومی وست اندر لشمنان
 مگداں زکو و فارو دل که درو جانا نباشی خجل
 منه پای بیرون زکوی وفا که از دوستان می نیز رد چفا
 جدائی زاجه بکی دن خطت بُریدن زیاران خلافت وفا
 بود بیوفای سرشت زنان میاموز کرد از مشت زنان

ON THE EXCELLENCE OF GRATITUDE

Whosoever hath a heart filled with gratitude to God

It is not becoming that he should tie up
the tongue of praise

Teach thy soul nought but gratitude to
God,

For it is necessary to praise the Creator
Thy wealth and possessions are increased
by gratitude

Victory entereth thy door owing to grati-
tude

Wert thou to show gratitude to God till
the day of reckoning

Thou would'st not discharge a thousandth
part (of thy duties)

Yes! it is best to hisp thy gratitude

For gratitude to Him is an ornament to
Islam.

در فضیلتِ شکر

کسے کا ہے باشندہ دلِ حق شناخت پیش نشاپید کہ بندِ ذیبانِ سپاٹ
 نفسِ جز لشکرِ خدا بر میار کہ واجب بود شکر پر پوچگار
 ترا مالِ نعمت فراید ز شکر ترا فتح از در در آید ز شکر
 اگر شکرِ حق تا پر و مرشما گزاری نباشد یکے از هزار
 ولے گفتگو شکر اولیٰ تشریف کہ اسلام راشکر افزایو سرت

If thou restrainest not thy tongue from
gratitude to God
Thou wilt attain everlasting felicity

IN EXPLANATION OF PATIENCE

If patience is thy helper
Thou wilt attain everlasting happiness
Patience is the attribute of prophets
Those who practise religion turn not aside
from this direction
Patience openeth the door of the desires
of the soul
For save patience there is no key for
this
Patience giveth thee the desire of thine
heart
For at the hands of mankind thy difficulties
are solved
Patience is the key of the door of thine
aspirations
The enlarger of the kingdom of desire.

گرانشکاریز دنیبندی زبان پرست آوری دولتِ جاوداں

در بیانِ صبر

تر اگر صبوری بود دستیتاً پرست آوری دولت پامدار

صبوری بود کار پیغمبران نہ سخنیده میں کو دین پوران

صبوری کشاید در کام جان که خر صابری نہیں مفتاح آن

صبوری برآ در مرادِ دولت که از عالمان حل شو مشکلت

صبوری کلیدِ در آرزوست کشاینده کشور آرزوست

Patience is best in every case,
 For in this sentence is much meaning
 Patience giveth thee thy desire
 It relieveth thee from pain and misfor-
 tune.

Exercise patience if thou art religious
 For haste is the attribute of devils

DESCRIPTION OF RECTITUDE

O soul ! if thou makest choice of rectitude
 Fortune will become to thee an auspicious
 companion
 A wise man doth not turn aside his head
 from rectitude

Since from rectitude a man's name is exalted
 If thou breathest truth at morn
 Thou wilt avoid the darkness of ignorance.
 Beware that thou breathest nought save
 rectitude

Since the right hand holdeth pre-eminence
 over the left.

صبوری بہر حال اولی بود کہ دشمن آن چند معنے بود
 صبوری ترا کامگاری دهد نزدیک و بلار ستدگاری دهد
 صبوری کرنی گز ترا دین بود کہ تعمیل کار شیاطین بود

در صفتِ راستی

دار استی گرنی اختیار شود دولت ہدم و ختیا
 پس پس سر از راستی ہو شمیند کہ از راستی نام گرد دلپند
 دم از راستی گرزی صبحوا زمانی کی جمل گیری کنار
 مزن دم بجز راستی زینهار کہ دار فضیلت یکین بر بیار

Nought is better in the world than rectitude
 For in the rosebud of rectitude there is no
 thorn.

IN CONDEMNATION OF LYING

When a person followeth after unrighteousness

Where will he find deliverance on the day
 of judgment?

Whosoever assumeth the habit of false
 speaking,

Hath no splendour for the lamp of his soul.

Falsehood putteth a man to shame

Falsehood depriveth a man of dignity

A wise man blusheth at a liar

Since no one esteemeth such a person

O brother! beware that thou speakest not
 falsely

For a liar is despised, and without repute

Nought is worse than unrighteousness,

O son! therefrom ariseth loss of fair name

باز استی در جهان کا نیست کہ در گلین استی خانیست

در فرمست کذب

کسے اکہ نار استی گشت کار بچار و ز محشر شود رستگار
 کسے اکہ گرد زبان دروغ چراغ دلش اباشد فزون
 دروغ آدمی را کند شرمسار دروغ آدمی را کند بے وقار
 ز کذاب گیرد خرد مند عار کہ او را نیار د کسے در شمار
 دروغ اے برادر مگو زینه مار کہ کاذب بود خوار بے اعتبار
 ز نار استی نیست کا رب تر کزو گم شو ذمام نیک انس پر

ON THE WORKS OF THE MOST HIGH GOD

Regard this globe resplendent like gold
 The roof of which is firm without pillars !
 Regard the curtain of the revolving sphere !
 Regard its glittering lamps¹ !

One is a shepherd and another a sovereign
 One is a suppliant for justice another covets
 a throne

One is happy and another miserable
 One is prosperous and another unfortunate
 One is a payer of taxes and another
 possesseth a throne

One is exalted, and another debased
 One sitteth on a mat and another upon a
 throne

One is in rags, and another is clad in silk ,
 One hath no bread and another revels in
 wealth

One is disappointed and another prosper
 ous

¹ The stars.

در صنعتِ حق تعالیٰ

نگہ کن بین گنبدِ زنگار کے سقفش بود بے ستون اُستو
 سراپردہ پر خ گردندہ میں در شمہارے فروزنہ میں
 یکے پاسبان و یکے پادشاہ یکے دادخواہ و یکے تاج خواہ
 یکے شادمان و یکے درمند یکے کامران و یکے مستمند
 یکے باجدار و یکے تاجدار یکے سرفرازو و یکے خاکسار
 یکے برصیر و یکے برسیر یکے درحریر
 یکے بنیواو و یکے مالدار یکے نامراد و یکے کارگار

One is afflicted and another rolleth in riches
One hath a transient fate and another is established throughout eternity
One is full of health and another is sickly
One is full of years and another is a mere stripling
One is filled with righteousness and another lives in sin
One is given to prayer and another is addicted to deceit
One is upright and religious
Another is immersed in an ocean of crime and wickedness
One is of good disposition and another is of hasty temper
One is patient and another is quarrelsome,
One is at ease another in pain
One is in difficulties another is prosperous
One is a chieftain in the world of luxury,
Another is a captive in the snares of adversity

یکے در غنا و یکہ در غنا	یکے را بقا و یکہ را فنا
یکے ساخنود و یکے نوجوان	یکے تندست و یکے ناتوان
یکے در صواب و یکے در غلط	یکے در دعا و یکے در دعا
یکے نیک کردا نیک اعتماد	یکے غرق در بحر قفق و فنا
یکے بُردار و یکے چنگ جو	یکے نیک خلق و یکے تندخو
یکے در مشق تکے کامیاب	یکے در قمیم یکے در عذاب
یکے در کمند حادث آہیر	یکے در جهان جلالت آہیر

One is established in the rose garden of
comfort

Another is associated with anguish pain
and distress

One exceedeth all limits in the possession of
wealth,

Another is in want of bread and means for
his family

One is like a rose resplendent with joy,
Another is distressed at heart and pained
in soul

One girdeth his loins with obedience

Another bringeth his life to an end in sin

One passeth day and night with the Holy
Book in his hands

Another sleepeth intoxicated in the corner
of a wine shop

One is fixed firm as a peg at the door of
religion

Another is a sinner in the way of infidelity

One is prosperous learned, and intelligent

Another is unfortunate ignorant, and
abashed

یکے درگلستانِ احتیتِ مقیم یکے با غم و بُرخ و محنت ندیم
 ۔ یکے ابروں نہ فتنہ اندازمال یکے در غم ناف خرج عیال
 ۔ یکے چون گل ان خرمی مون یکے ادل آز رہ خاطر خزن
 ۔ یکے ابستہ از بہر طاعت کمر یکے در گنہ بردہ عمر سبیر
 ۔ یکے اش رو و رجھف پست یکے خفتہ دز کنخ منجانہ مست
 ۔ یکے بر در شرع مسما روا ر یکے در رہ کفر ز تاردار
 ۔ یکے مقبل و عالم وہ شیار یکے مدرو جاہل و شرمسار

One is a champion agile and a warrior
 Another is faint hearted indolent, and
 without courage

One is a scribe, a man of enlightened mind
 Another is an inward thief calling himself
 a scribe

AGAINST PLACING HOPE IN CREATED
 BEINGS

For this therefore place no reliance upon
 fortune

For it will suddenly deprive thy soul of
 life.

Put no reliance upon a numberless army
 For it may be that thou wilt not be aided
 by victory

Put no reliance upon kingdom, position,
 and rank,

For they existed before thee, and will re-
 main after thee.

یکے غازی فچا بک و پلوان یکے بزدل و ترسند ہجان

یکے کاتب اہل دیانت ضمیر یکے دُز د باطن کہ نامش فر

در منع امید از مخلوقات

ازین پس مکن بن کیهہ بر فرگار کہ ناگہ ز جانت پر آرد دار

مکن تکیهہ بر لشکر بر بعید د کہ شاید ز نصرت نیابی مدد

مکن تکیهہ بر ملک و جاہ و شم کہ پیش از تو بودست و بعد از تو هم

Do not wrong because thou seest wrong on
 the part of a true friend,
 Good fruit doth not grow from bad seed
 Put no reliance on majesty and power
 For suddenly, when the command arrives
 thou must give up thy soul.
 Many are the monarchs of exalted rank
 Many are the warriors who overrun king
 doms
 Many are the fierce warriors who scatter
 armies
 Many are the lion like men who smite with
 the sword
 Many are the moon faced beauties of
 graceful figure
 Many are the lovely ones with stature like
 the sun
 Many are the newly arisen heart-ensnarers
 Many are the freshly decked brides
 Many are the famous, and many are the
 fortunate
 Many are they like the cypress in stature
 and many are the rosy-cheeked beauties,

بکن بدر که پذیرنی از باری نیک	نمی روید از تختم پدر باری نیک
بکن تکیه هر ملک و فرماندهی	که ناگه چو فرمان رسید جاندی
بسا پادشاهان سلطان نشان	بسا پهلوانان کشورستان
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بساما هرویان شمشاد قدر	بساناز نیان خورشید خد
بسادلریايان نوخاسته	بسانو عروسان آراسته
بسانا مدار و بسا کامگار	بسار و قدر و بسا گل غذار

Who have rent the garment of life
Who have drawn the head within the wall
of the grave
With such the harvest of their life hath been
scattered to the winds,
So that never hath any one a trace of
them
Set not thine heart upon this soul
captivating abode
For thou wilt not find therein the soul of
delight.
Link not thy soul with this earth with its
atmosphere of joy
For misfortune may rain upon it from
Heaven

که کردند پیرا هم عمر حاپ کشیدند سر در گریبان خاک

چنان خوش عرضان شد بیاد که هرگز کس نے انسان نداد

منه دل بین منزل احانتی که روی پیشی داش دام

منه دل بین کاخ خرم ہوا که می بارداز آسمانش بلایا

The world hath no permanence O my son !
Pass not thy life therein in negligence.
Fix not thy heart upon this perishable
abode
From Sa'di remember this one piece of
advice

شیاطن زار و جہان لے سپر بغلت میر عمر درویں سپر

مئیہ دل بین دیز ناپاڈار

ز سعدی اہمین کیک سخن یادوار

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